Ufe. It is the construction, not in the glare of broad day-light.
but in the seclusion of reflective meditation, of a strong mar-
ble bed-rock on which are fixed the bases of practical life.
Like the unfailing attraction between the magnet and the
needle, the sense of the *ought,* the sense of the right, is verily
the ceaseless current of union between God and man. For
when the sense of the right, not stopping with merely its
own imperativeness, addresses itself to and receives its
sanction and warrant from God, then, says Brahma Rishi
, Venkata Ratnam, morality is sublimated into piety and
right conduct transmuted into love. Thus character becomes
only the ethical name for prayerful trust and practised piety.
It is only such strongly-built and highly-developed
character, say the Rishis, that gives man a high moral
courage—the courage which can look danger arid death in
the face, unawed and undismayed,—the courage that can
encounter loss of ease, of wealth, of friends, of one's own good
name,—the courage that can face a world full of howling
and of scorn, aye, of loathing and of hate,—the courage that
can see all these with a smile and suffering it all, can still

toil on, conscious of the result and fearless still; not the
courage which hates or smites or kills, but the calm courage
which loves and heals and blesses such as hate and smite
and kill—the courage which dares resist evil, yet overcome it
with good—the courage such has inspired Socrates before
the Thirty Tyrants, Jesus before the Sanhedrim, Luther
before the Imperial Diet, Galileo before the Papal Court,

Needless to add that the ancient sages lay great stress on
personal purity—purity in thought, word and deed, —purity
of body, mind and soul—by making it the basis of piety,
charging every person to honour the body, as it is the abode
of the* soul and enjoining his beholding a sister in every
" *stranger woman* " and looking on his neighbour's wife as
on c(*her that gave. him life* ".